

the years that will come and go, while the grass grows on mother's grave, the gracious Lord will gather up the fruits of her faithful service.

3. *At Home and Abroad.* Some people are quite different when away from home than they are at home. But that was not the case with Daniel. He was the same in Babylon as in Jerusalem. What was wrong in one place was wrong in another. What he would not do under the sacred shadows of the temple, in the sacredness of a saintly home, that he would not do in heathen Babylon.

4. *In Favor With God.* The text says God had made Daniel to find favor in the sight of princes. That is always the result when one lives right. The world has more respect for a true Christian than for one who betrays his profession. In their own hearts saloon keepers think a great deal more of those church members who fight the saloon than they do of those who help them get their license to sell the poisonous stuff, for they know that it works ruin.

Selected Illustrations

Daniel purposed in his heart. The most effective word in the English language for every young person to learn is that mighty monosyllable, "No!" It has often been the pivot-word on which one's destiny has turned for this world and the next. It was the pivot-word with the youthful Joseph in Potiphar's house, and with the youthful Daniel in the voluptuous court of Babylon. Daniel might plausibly have said to himself, "O, everybody here in the royal court drinks wine and lives high on the king's dainties; I don't want to be considered queer or self-righteous, I will be in the fashion." But Daniel had the courage of his convictions, and saved both his health and character. The fatal fault of a host of young people is cowardice. They have not the moral nerve to face a sneer or resist a sinful fashion. Their backbone is mere pulp.

Temperance application. After Henry Wilson's first election to the United States Senate he gave his friends a dinner. The table was set with not one wineglass upon it. "Where are the glasses?" asked several of the guests, merrily. "Gentlemen," said Mr. Wilson, "some of you know how the curse of intemperance overshadowed my youth. That I might escape I fled from my early surroundings. I am indebted, under God, for what I am to my temperance vow and my adherence to it. Call for what you want to eat, and it shall be forthcoming if this hotel can provide it; but wines and liquors cannot come to this table with my consent, because I will not spread in the path of another the snare from which I escaped." Three rousing cheers showed the brave senator that men admire the man who has the courage of his convictions.

What is it makes a man? Unbending rectitude. George Jones, who afterward became the editor of the *New York Times*, began life as a poor boy. When his paper was started he excluded all objectionable adver-

tisements. He lost money by this courageous action, but he gained a good conscience and a lofty reputation. Evidence of the frauds of the infamous Tweed Ring came into his hands, and just as he was about to publish it an agent of the ring waited upon him and offered to pay five million dollars on condition that he would suppress the information in his possession. It was the biggest bribe ever offered to a journalist, but it was offered in vain, and the full statement of the Tweed crimes appeared the next morning.

The exercise of power. This is an instinct in every boy that makes him love power. It is a part of his original endowment, "Let him have dominion." The effect of Daniel's decision had some effect on his body, but far more on his mind. The exercise of power gave him a habit of victory. Mastering himself, he naturally and easily mastered others. Every child that means to have great victories in manhood or womanhood should get little victories in childhood. The control of temper, the assertion of mastery over appetites, the setting oneself to tasks of memory, is a drill in kingship—is getting the hand used to a scepter and the head fitted for a crown.

Talks on the Lesson

Selected.

This is a charming story of four true-hearted, noble-minded, handsome boys, the sort of boys in whom a mother's heart rejoices, and of whom a teacher is justly proud. But while it relates to boys, it can be matched by the courage and firmness of many a true-hearted girl, for, happily, not all the boys and girls of stanch principle lived in Babylon nor in the time of Nebuchadnezzar. I know some of that sort in the town where I live at the present day. I believe there are more to be found now in the world than when Daniel and his friends lived. Surely so; for the Gospel of Jesus reaches more people now than then, and temperate living is better taught and appreciated. I wish it could be said of every young person "he purposed in his heart that he would not defile himself" with anything, liquor, tobacco, foul speech, bad books, unwholesome newspapers, or anything else that hinders the best development of the body, mind, or soul. Daniel and his three friends were probably only thirteen or fourteen years old. Daniel possibly was the eldest, and so a leader. They all agreed to fall in with his purpose to be true to conviction, self-respecting, and to make of themselves the very best. It is grand to have such strength of purpose that one can bring others to his way of thinking when his is a good way.

I suppose almost every boy who smokes a cigarette at first, or tastes liquor, does it because some one else does, and he has not the moral courage to say, "No, I will not defile myself." But what if any one of you should take a stand among your companions in reference to any bad habit, and let it be understood that no matter what others do you will be true to principle, true to your father's and mother's teachings, true to your conscience?

You say, "O, it would not make any difference with the rest; they would only laugh at us and go on as they please." Well, I think you are mistaken. I believe that every person with a genuine, consistent, unaffected purpose to do right always wins respect and influences others. Try it, and see. The secret of Daniel's strength was that he was a religious boy. He had been taught to worship and obey God, and in a heathen court he was true to his religion. The outcome was just as God says it will be. "Them that honor me I will honor, and they that despise me shall be lightly esteemed." The boy who was true to God won the first place in the kingdom. The boy who learned to govern himself became a man fit to govern others. The boy who held to high principle could be trusted with high responsibility. This is illustrated in the history of men in business, in professions, and in national affairs. The boy or girl who seeks an unchangeable purpose to be true to right principle in school, in play, in social companionship, is one whose life is full of promise on earth and in heaven. Purity, temperance, faithfulness; these are the pillars of success.

Try to Answer

1. Of what tribe was Daniel? v. 6. 2. What other distinctions and what chief glory had this tribe? Isa. 11:1; Heb. 7:14. 3. How old was Daniel, probably, at the beginning of this captivity? 4. Who were his fellow captives? 5. After whom may it be that Daniel's new name was given? Ch. 10:1. 6. Why would the king's meat and wine defile these Hebrews? 7. Is it likely that Babylonish diet would agree with the precepts of Lev. 11? 8. What was the pulse that Daniel asked for? 9. What in Daniel and his friends probably excited the compassion and favor of his princely keeper? See Ps. 137:3; Neh. 2:2. 10. What other captive was thus favored? Gen. 39:21. 11. How more perfectly can this pity be accounted for? Ps. 106:46; Prov. 16:7. 12. How would the prince endanger his head by favoring Daniel? Gen. 40:2, 22. 13. What besides the good will of the keepers did God secure for his children? 14. How was Daniel gifted above his fellows? v. 17. What besides good health did their temperance diet give them? v. 20. 15. What reference is made to Daniel's goodness in chapter 14 of Ezekiel, and to his wisdom in chapter 28. 16. What promotion came to Daniel a little later? Dan. 2:48. For what service? 17. How did he use it for his three friends? 18. What main factor in temperance is pointed to in the first verse of this lesson?

The Word Opened

SYNOPSIS OF A SERMON

by S. J. Harrison at Sunnyside, Wash. Reported by H. M. Lichty.

There are two natures—the animal and the spiritual or divine. At these evening meetings when our congregations are made up largely of young men and young women